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# The South India CHURCHMAN

The Magazine of the Church of South India

● JUNE 1985





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*Opinions expressed by contributors do not commit the C.S.I.*

# The South India CHURCHMAN

**The Magazine of the Church of South India**  
**JUNE 1985**

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## 25 Years Ago

Here we have passed beyond mere coercive power, an authority inherent in our calling as members of Christ. We know of no authority beyond it and the peace and order of the Church are a matter of our recognition. That authority and our obedience to it, even in our demand for justice. Justice is not an abstract idea ; it has a social context. St. Paul did not deprecate civil courts. He did not believe that one could not get justice in them. It is a shameful and horrible thing that Christians should take their disputes to the civil courts. For he says, know ye not that the saints shall judge the world ? If the world is judged by you, are ye unworthy to judge the smaller matters ? We cannot think of justice as something very secure for our satisfaction.

—Churchman, 195

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# The Suicidal Arms Race



*Man has no right to kill or destroy what God has created. But the mad arms race, acquisition of nuclear weapons, the astronomical figures of war budgets, defence plans, 'manufacture' of Atom bombs, Hydrogen bombs, and sophisticated arms like Tridents are chillingly predictable, and pushing the entire world to a point of no return. Should there be any encounter between the so called super powers giving raise to the Third World War, God forbid, the entire civilisation will be wiped off leaving no survivor. There can neither be victory nor defeat to any-side—it is only annihilation, a total disaster beyond anybody's comprehension. That is what the arms race is heading for. We are caught up in a web if most expensive and destructive weapons system in history.*

*Scientific knowledge or technology is God given boon to the mankind but it is a tragedy to see that such a boon is grossly misused and the boon is turned to be a curse. In 1960s a bizarre incident was reported when a newly installed radar warning system mistook the rising of the moon for a massive Soviet missile attack! (Time). What does it mean—such a misinformation or misunderstanding is possible and as a result of panic a nuclear war could also be triggered off.*

*In 60s and 70s there was a recession in preparing nuclear warheads but there is a spurt in making such deadly weapons now. It is reported that there are 50,000 known nuclear weapons more destructive than 10,00,000 atom bombs. I am sure many of us still remember the Hiroshima disaster. On August 6, 1945 an atom bomb was blasted on Hiroshima, the hub*

*of densely populated city in Japan. When I was in Japan I visited Hiroshima and spent a day at the centre where the atom bomb was blasted, trying to know the experiences of the hideous nature of the bomb. It is said that the first effects of the explosion were intense radiation of heat and gamma rays followed by a shock wave and then the blast itself. The temperature at the explosion centre was estimated at 100000000°F. Everyone within a mile radius of the explosion was apparently killed instantly. When the bomb was dropped about two-thirds of its buildings in Hiroshima were destroyed; tens of thousands were buried in the ruins, and thousands were burned to death in the subsequent heat. Many survivors of the bombing later exhibited 'radiation sickness', an ailment which ultimately added many thousands to the list of the dead. About 3,06,545 innocent lives were lost just in a few seconds. What a tragedy! Now the world has 50,000 nuclear warheads which are more destructive than 10,00,000 atom bombs. Where do they blast all these bombs and whom do they expect to survive, nobody knows. It may be true that the dropping of the Atom bomb ended the Second World War but ushered in the atomic age, making clear to the people of the World that another full-scale war might destroy entire civilisation. The modern man is a bundle of animal qualities some of which lie dormant and others get activated as the occasion demands—indisputably one such areas is war.*

*The U.N.O. has declared the 1980s the world Water decade and hopes that by 1990 another 2000 million people will have a clean water*



supply. This will cost £ 135000 millions over ten years. But this astonishing figure is less than three quarters of the money the world spends in one year on armaments! For the cost of one British Hawk fighter 15,00,000 people could be supplied with pure water from new wells. For the cost of one Jet fighter 40,000 village clinics could be opened where millions of people could be treated. Instead of extending helping hand the super powers are spreading the atomic clouds. Funny thing is they even create market for war and sell destroying weapons to both friends and foes alike. This is nothing but the monkey business in human affairs. This is diplomatic quibbling at its worst.

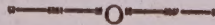
There have been a number of organisations like SANE; Physicians for Social Responsibility; International Physicians for the Prevention of Nuclear war, the Lawyers Alliance for Nuclear Arms control, the business Alert to Nuclear war, Artists for Survival, are involved in the movements like referendums, legislative proposals letter-writing campaigns, petitions etc. The goal of such movements is to educate the public to the true horrors of the nuclear war. Almost all the churches in the west are also seriously concerned about the arms race and trying to find the ways and means to control and reduce the awesome and frightening nuclear arsenals of the super powers.

Church in India cannot afford to be complacent to the growing fear of another war which the country might have to face. Enduring peace in the sub-continent is a laudable objective and our non-alignment has been the cardinal principle of our country's foreign policy but the Pak.-U.S. arms deal arms aid to Pakistan has disturbed the equilibrium between the two

countries on the sub-continent. Pakistan with 1625 billion dollars economic aid is the third largest recipient of the U.S. funds after Egypt and Israel. We welcome such aid to any country which has to better its living conditions but this economic aid is mere flea-bite when compared with 3000 billion dollar worth of U.S. arms aid to Pakistan. There is something feverish about the acquisition of arms by Pakistan and India cannot help increasing its defence preparedness. Similarly, India's agreements with Russia could be suspected by others. It is a known fact that Pakistan is making nuclear bombs otherwise known as 'Islamic bombs'. It has been Indians' experience that any augmentation of Pakistani's military strength has resulted in its use against this country. The arms build-up in Pakistan and the Indian reaction to it make one feel that a war between them is imminent in the near future.

Whole world is in the grip of 'war-fever', and there seems to be no remedy for this. Christianity has not failed, it has not really been tried. The only one who can save this situation is Jesus Christ, the Life of the world. All the passion of mankind for peace, freedom, justice and unity will find its fulfilment in Jesus Christ. The super powers are hopelessly deadlocked and they seem less capable than ever of solving their compounding problems. Church should not slide back at a time when man's need for the Gospel is great. There is no other answer than Jesus Christ, the Prince of Peace and we, as a church, the body of Jesus Christ, must ask the war-mongers or those who are involved in the arms race try Christ—not the arms—to make peaceful coexistence possible on this earth.

—DASS BABU



## Prayer for Peace

LEAD ME FROM DEATH	—TO LIFE, FROM FALSEHOOD TO TRUTH
LEAD ME FROM DESPAIR	—TO HOPE, FROM FEAR TO TRUST
LEAD ME FROM HATE	—TO LOVE, FROM WAR TO PEACE
LET PEACE FILL OUR HEART—OUR WORLD, OUR UNIVERSE	



# The Critical Correctives

Prof. D. REJI CHANDRA, *Madurai.*

The discussions commonly designated to the seminar halls have been happening out among people in recent days. Wherever people meet to eat, chat or work naturally landed in conversation. Articles and features suddenly started appearing in print, and prominent personalities expressing their opinions with varied perspectives. The role of religion in politics has become the talk of the time, following the turn-ups around us during the recent past.

## The World Situation

The debate on 'Religion and Politics' is not totally new to the global village. The past history has registered enough events for us to discuss. This age too cannot be left out. The idea of Islamization of a few nations, the part played by religious affiliations in recent elections, the evolving political theology in Latin America and its proliferation into other areas of the world, the place of religion in communist countries, and many other elements necessitate such discussions to comprehend the association between Religion and Politics and their co-existence.

## The Indian Scene

The Indian scene is no exception to the global. The talk about a Hindu nation among some fundamental groups and their participation in politics; the use of religion to arouse communal feelings during elections; the rapid growth of liberation theology in the Christian circle and their social involvement; the mass conversions to Islam on socio-economic grounds from the Hindu religious folds in the South; the Punjab developments related to the use of Golden Temple Complex by the militants; and above all the climax: the assassination of the former prime minister Mrs. Indira Gandhi, are all a few notable trends and incidents which demanded such discussions in our national arena.

## Opinions and Suggestions

Some people suggested to confine all religious activities within the worship places and even proposed to prohibit all religious processions with an assumption that such processions lead to communal riots. All political parties formed on the basis of religious affiliations are to be announced illegal is another recommendations.

One of the well known Tamil writers, expressed that there is no good religion and fanatic religion. To him, religion means fanaticism, so it is good to keep away from it.

One of the articles published in the HINDU (27th Nov. '84), entitled 'SECULARISM—A NEW THRUST NEEDED' gives a few suggestions like: 'Religious invocation at public ceremonies should be banned... Involvement of religious functionaries in political process should be legally prohibited... religious education stopped in institutions, and so on.' Everybody aiming the axe at religion.

## The Other Side

There is another side to this coin. A feature in the TIME Weekly says, 'Last week India's prime minister Indira Gandhi was shot to death by her Sikh guards, while in Poland the body of the pro solidarity priest Jerzy Popieluszko was recovered from a reservoir. ... both killings involved clashes between the faithful and the state. In one instance, a religion struck at a government; in the other, politics struck at religion'. (November 12, 1984).

These two incidents, happened in the same week; one in Poland and the other in India, are both allied to 'religion and politics'.

This dimension casually raises a few questions, especially for us who live in a multi-religious India, engrossed by religious values and of course superstitions, and above all ignorance about the other religion. The answers are not so simple as they seem to some people, who come out with readymade proposals.

The conflict between religion and politics is not a problem of the day or our nation alone. This exists all over the world, throughout history, from the known days.

## Material and Spiritual

'Keep religion out of politics and do not mix both' is the cry of these days. This is expressed even in Christian circles. This is very easy to voice but utterly inconsistent in application. Throughout history politics and religion have been constantly bound together.

The understanding that religion belongs to the other world is in reality a misunderstanding. This comes out of the idea that religion is related to the spiritual aspects of life and has nothing to do with material things and so unquestionably with politics. It is true that religion concentrates on spiritual aspects; but spiritual is not something of a different world, happening somewhere there, transcending the material life. Spiritual life is the life—



a proper life economically, socially and of course politically.

The spiritual and material cannot be compartmentalized as we simply suggest sometimes, and so consequently religion and politics. A religious man cannot be denied his right to involve in politics and a politician his right to practice the religion to which he is committed. The trend to vote in election based on religious affiliations which we face in our elections, is a completely different issue from this outlook.

Religion can only pretend to be neutral in political dynamism. The so called 'neutrality', in actuality is not being neutral but indirectly supporting the existing policies and structure. Religion is not in a void but in a social context where politics plays a major role. The primary concern of religion is people and so it cannot turn around and keep mum when political decisions affect human life. So they accept whatever happens around and support it, or act as a critical corrective.

This again is not to be mixed up with the negative aspects like religious communalism and exclusivism which exist as hindrance to progress. These are actually anti-religious.

### The Interaction

Religion being neutral or keeping away from politics in any society is a fade. Some way or other they influence. They support the government decisions, have their own political opinions on issues, sometimes pressurize the state when a decision affects them or people, few religious groups involve directly in party politics, some interested only in wider political issues rather than joining parties, and a handful of governments are even run based on religious principles.

It is true that religions, especially in our pluralistic context cause communal violence, and many times some of their outdated doctrines are stumbling blocks to development. At the same time religions provide the vigour to fight against social evils. Fighting against a state for the upliftment of poor in the name of religion is a different type of involvement from assassinating a leader elected by the majority, for the interest of a handful. The latter is also done in the name of religion. So there are two types of religious involvements in society. One is a right type which is to be encouraged and the other a wrong type to be condemned.

We should agree that anti-socials and fanatics operate in religion—all religions—as in politics; may be more in number and strength in the latter. Survey the streets around you... Spread a few dailies and give a glance... You need no more proof for this. Spirituality is not of religion alone; politics too needs it.

In Poland the priest Jerzy Popieluszko was murdered for his pro solidarity stand which is against the interest of the government. In India Mrs. Indira Gandhi was assassinated for the military operation in Golden Temple which a religious group did not like. It is evident from this both Punjab and Polish style of relationships exist between religion and politics. So the concern of our day should be not separating religion and politics but the task of identifying the right and wrong types of interaction between religion and politics.

### The Critical Corrective

There are both general issues and specific situations where religions act as a critical corrective. Take issues like: disarmament campaign and peace movement organised by religions against the arms race and nuclear build-up of super powers; The decision to fight against poverty and oppression in the third world where millions live under poverty line; the support given to disapproval and eradicate race oriented regimes of the world. Are these not religious involvements in politics?

There are specific situations too: In Latin America the church is fighting against poverty, oppression and exploitation, which many times is a rub with the government there. The church, fighting against the military rule in the Philippines for restoration of democracy is also a significant situation. These are only a few and there are many more incidents in which religion plays a corrective role.

### The Style in Politics

The way in which politics operates is also questionable. Violence is a familiar phenomenon in political activities. It is imperative that religion should get away from violence. This does not permit or justify the extend of violence existing in politics. We know for sure that a heavy dose of violence is used in politics; and in a way it is becoming an accepted form of action among political groups to show their potency. How much disturbance and damage the cause to people is never counted.

In many cases the religious emotions are aroused not by religious leaders but by politicians for their benefits. We know from reports that, the violence erupted after Mrs. Indira Gandhi's assassination had political, religious and criminal factors mixed up and it is unfair to blame the religion alone.

### For People Only

We should admit that religion is used by politics and politics by religion. This happens because both exist in society. They are inter-related and so inevitably interact. The intention with which they relate and the course of action they choose are important. Murder is a crime. A few fanatics assassinating a leader elected by the majority is intolerable. To which group they belong is no matter. Whether this is done by a group with political or religious intention does not have any difference, because criminals and fanatics are everywhere and they act in the same pattern.

Religion is for the good of humanity. It is to help people and not to exploit people; If it does the latter it is perversion. All religions may not be same, but they all have at least some common concern for humanity. We belong to different religions, but children of one God. Let us sit together as people from different religions; learn ours and understand others, and to join together in nation building by being a critical corrective force.

Politics is for the welfare of people and not for a few to exploit the masses. If it exploits people it is a deviation.

Religion and Politics exist for people and not people for them. It is always good if religion and politics interact and be corrective forces to each other in society.



# 'Towards A Christian Understanding of Peace'

(This is excerpted from a joint statement by Australian Anglican, Uniting, and Roman Catholic theologians, plus a representative from the Australian Council of Churches. It was printed in the April issue of the Australian ecumenical monthly *Outlook*.)

The capacity to wage war on an unprecedented scale must be matched with a new scale of peace-making. The threat of global self-destruction must be met with a new global energy for peace. This must issue from new depths of wisdom, a broader range of compassion. It cannot be the policy of the few somehow imposed on the many.

It must be something like a great movement of hope and human solidarity involving each and every person, be they government leaders or soldiers, industrialists or artists, workers or scientists, social activists or mystics, in the creation of something the world has never seen before, but which it must glimpse if anyone of us is to have the patience and hope to work for the future.

This is the basis on which Christians involve themselves in the peace movement, associating with others who are perhaps of different beliefs and ways of life, but who wish, with us, to be part of the emerging global energy for peace. It is our conviction that the Holy Spirit is indefatigably at work to guide us all in the way of peace. It is our conviction that the Spirit is inspiring a great movement of peace, suggesting, as we discern the signs of God's will, an ever more intense convergence of all our best hopes, plans, policies, values, despite the variety of our viewpoints and approaches.

That there needs to be a new scale of peace-making is apparent from another basic insight of Christian theology.

An adequate theology recognizes the radical extent of the freedom given to humankind both individually and corporately. Because of the freedom given by God, we must at least allow the possibility that it will be used to reject totally God's way of life and to make this world a wasteland of death.

Therefore, Christians cannot be complacent about the possibility of nuclear war by thinking that because God, as the creator and sustainer of life, is sovereign, God will not allow the creation to be destroyed. This view ignores the Christian understanding of God's character and of human freedom. Jesus is the revelation that God wants us to respond in love to God's love; the Holy Spirit is God seeking to open us to the way of love. We may even understand the peace movement and the fear of nuclear war as God's activity in raising up witnesses to life in the midst of death. Yet God will not coerce us if we submit to the reign of evil and reject God. However, we must add this. Such rejection will not close off God's future possibilities—God is indeed sovereign; but it will close off ours.

In terms of the Christian response in our age, on the one hand because of the human invention of unprecedented destructive power, and on the other because of the gift of God's love for us in Jesus Christ, nothing less than a vast and creative effort of peace-making is our calling. Never before has it been so urgent to receive that blessing of Christ, Blessed are the peace-makers, for they shall be called the children of God (Matthew 5 : 9).

Christians are called to be people of peace.

—EPS

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# SPCK, 275 Years Old in India

RT. REV. DAVID YOUNG\*

We are gathered here to celebrate and to give thanks to God for 275 years of the work of SPCK in India. The Society for Promoting Christian Knowledge has from its origins been concerned with the work of Christian literature. It was founded by Dr. Thomas Bray in 1698. One of his concerns was to improve the reading habits of clergy by the provision of libraries. There are still many Bray libraries scattered through the world and used by clergy to keep their theological knowledge upto date.

The first association with India was in 1709 through Ziegmabalg the Lutheran missionary. Part of SPCK's contribution was the provision of a printing press. This had an adventurous journey which included an act of piracy. It was only after the payment of a ransom that the ship carrying the press eventually reached Madras. This press was used to print the first Tamil bible.

SPCK has, during its history, been involved in many other kinds of work, the provision of missionaries, the building of schools, the erection of churches, but always it has returned to its first concern the provision of Christian literature. It is not my task this morning to rehearse the history of SPCK's work in India, this has been well done in Mr. Victor Koilpillai's book—*The SPCK in India*. Rather, I want to think this morning about the significance of literature and especially of Christian literature for our church and for faith.

Some people claim that reading is on its way out, printed word is giving way to other forms of communication. William Caxton's invention, they claim was just one period in our history—now it has been overtaken by film, T.V., video and the methods of communication which the microchip revolution has made widely available. I do not believe this to be the case.

It is clear that other methods of communication are developing but I believe that the printed word will continue to remain central. To give one example only—our watching of the news on television drives us to our newspapers to read more about what we have seen. Writing will remain a chief, perhaps the chief means of communication for the future, perhaps our problem will be that we shall run out of paper but no doubt a man-made substitute will be discovered in due course.

The written word is particularly important for Christians. Our faith is based upon the scriptures. In former cultures

the scriptures were available to many through telling and memory, now they are available to large numbers through printing. We have, therefore, a particular reason for considering the importance of the written word.

I would like to suggest three things that the written word does. *First* it stirs the imagination. On a recent communications course which I attended I overheard the remark 'I prefer radio to television—the pictures are so much better'. In other words, a stimulus which enables us to imagine, to produce our own pictures, is one that moves us more deeply than a communication in which all the work is done for us—it is the spoken and the written word which stir use deeply in our imaginations. Our own day has seen the recovery of the importance of imagination. The technological revolution enables us to relate to our world in a particular way, a way which enables us to make use of the resources of our world but in becoming technologists we cease to be poets. Even the scriptures come alive for us in a fresh way when they are read with the imagination of a poet.

Imagination enables us to come to a new relationship with creation not the relationship of user and used, but the relationship of participation and sharing. A good deal of the bible and some of the best modern Christian literature is poetic in the sense that it stirs our imaginations and hence the depths of our being. A good example is the book by Canon W. H. Vanstone, 'Love's Endeavour Love's Expense'—in this marvellous work Canon Vanstone paints a word picture of the God who makes himself vulnerable by bringing his creation into being.

*Secondly*, the written work clarifies; it is a medium of teaching; it enables us to bring together into new relationship things which we have only half understood. Many of you will have had the experience of reading a book which makes things fall into place in this kind of way. It is not so much the matter of conveying information rather a way of ordering the information which we have received so that it makes sense to us. Coming as a mathematician to the reading of theology I have had great difficulty in coming to grips with the theological work which I first read. I remember the sense of relief with which I fell upon the first book that actually meant something to me—a book by L. H. Marshall on 'New Testament Ethics' which did for me this task of ordering information which I already had to hand, but wasn't making much sense of. Another author who has given me the same kind of experience is Peter Berger whose work—'The

\*Rt. Rev. David Young is the Bishop of Rigou and the chairman of the covering Body of SPCK, London.



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## USSR BAPTISTS HOLD

## CENTENNIAL CONGRESS

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Reports of new members baptized, advance in leadership training, reconciliation efforts, and literature distribution among church congregations were major concerns for Evangelical Christians-Baptists in the USSR at their 43rd All-Union Congress, here last month. Nearly 1,000 people, including 546 delegates and numerous guests, attended the sessions at Central Baptist church. It was the Centennial Congress for the Union, whose organizational structures date from 1884.

The five years since the last congress saw the conversion to God of 'about 40,000 souls' and distribution of 'more than 1,20,000 copies' of Bibles, New Testaments and hymnbooks. During that time 268 new congregations were registered and 'more than 5,600 brothers who had previously belonged to congregations...outside the unity joined our union', according to the report of Alexei Bichkov, general secretary of the All-Union Council (AUCECB).

Bichkov asked that two of the half dozen foreign guests, Baptist World Alliance General Secretary Gerhard Class and European Baptist Federation General Secretary Knud Wümpelmann, 'convey our heartfelt gratitude' to the United Bible Societies for some '1,00,000 pieces' of religious literature and the first-ever Bible in Russian braille which AUCECB recently received.

However, along with news of evangelistic outreach and appreciation for literature, almost every regional report pleaded for still more literature, especially for the new converts.

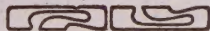
Bichkov said about 370 students were trained at correspondence Bible courses for pastors, deacons, and music

leaders in addition to special seminars held regionally. But he stressed 'the lack of ministers' in a number of regions and Soviet republics and suggested full-time pastors might serve more congregations. 'We should be holder in promoting young brothers for the ministry... We should support gifted sisters in their ministry of the word as well as electing them to executive bodies and promoting them to other forms of ministry', he said.

Both All-Union and regional representatives spoke of reconciliation efforts, and one of the representatives of the Council of Evangelical Christian-Baptist churches attending addressed the congress. Delegates were chosen at 60 regional and republican conferences held prior to the congress. More than 8,000 church delegates and guests attended these meetings.

Other international guests were Paul Creybill, general Secretary of the Mennonite World Conference; John Sergey, president of the World Fellowship of Slavic Evangelical Christians; Manfred Sult, president of the Baptist Union (BEFG) in the German Democratic Republic; and Walter Zeschky, former president of the Baptist Union in the Federal Republic of Germany. Delegates chose Vasily Logvinenko, senior pastor of the host congregation, AUCECB president. All other major officers, including Bichkov, were re-elected.

In an 'appeal to all the Christians of the world', delegates asked 'all Christians to be more deeply committed to proclaiming the gospel to the sinners, to the ministry of charity, and to those far from us.' They also said it was 'painful and horrible to hear that the United States is working out plan of deploying nuclear weapons in outer space.' EPS.





# Guatemalen Church Persecuted

(This item is abridged from Lima-based Latinamerica Press.)

The Roman Catholic Church here in Guatemala continues to suffer persecution from the country's government. Although the murder of priests and nuns has stopped, abduction and killing of church workers continues; a 17-year-old catechist was kidnapped 14 February.

Church members involved in pastoral work among the poor report they are under constant surveillance by the armed forces, searching for evidence of links to guerrilla groups. These church workers are required to obtain government permission to carry out routine pastoral activities.

According to a recent report by the Toronto-based Inter-Church Committee on Human Rights in Latin America, attacks on Roman Catholic religious activities have been common. Hundreds of churches have been desecrated by the military and turned into army warehouses, jails, even torture centres. 'A persecuted church, suffering and in danger', was the description offered by two British bishops, Maurice Taylor and James O'Brien, after a visit last November.

Even humanitarian aid programmes are conducted with secrecy to avoid military interference. The government is suspicious even of Caritas, the charity organization directed by the Roman Catholic bishops' conference, according to a church source with long experience in Guatemala.

As a result of the repression, church work in Guatemala is almost exclusively confined to traditional pastoral activities. A vibrant grassroots church like those in El Salvador and Nicaragua is simply unable to function. In the mid-1970s, church programmes in Guatemala were aimed at consciousness-raising, the formation of co-

operatives, social analysis, human rights work, and the training of lay leaders and health promoters. By 1981 these efforts had come to a virtual halt. The population was thoroughly terrorized.

One person who is acutely aware of the ongoing church-state tension and the human rights problems is the archbishop here, Próspero Pernados del Barrio, who was installed in January 1984. 'In view of the current situation, it is extremely difficult to speak of human rights. The entire country has become militarized. The fear of "Marxism" has become a horrible phantom for the military. It has led to the search for "subversives"—campesinos, students and professionals. The military has taken extremely drastic measures and as a result many innocent people have died', Penados said in a recent interview.

Direct repression against the Roman Catholic church was most severe during rule by General Romeo Lucas Garcia (1978-82). Among thousands killed during his administration were 12 priests, a religious sister and numerous active lay Christians. More than 100 priests and religious were expelled from the country, or forced to leave because their lives were threatened. Today there are about 700 priests in Guatemala which, with 7.2 million inhabitants, is the most populous country in Central America.

Before becoming archbishop, Penados spent 17 years in the western department of San Marcos. He is far more open and accessible to the average Guatemalan than his predecessor, Mario Cardinal Casariego. Like Casariego however, he tends to view the church as a force for social stability working in cooperation with the government, and he meets regularly with Oscar Mejia Victores, head of the military government. EPS.

## SPCK, 275 Years old in India !—(Contd. from P. 6)

'Social Reality of Religion' also performs this functioning of ordering and making sense of information.

Thirdly, the written word tells the story, in our own generation perhaps more than the spoken word does. We are recovering the importance of the notion of story as a central theme in the Christian community. The two recent doctrine commission. In the Church of England have illustrated a shift of understanding. The Doctrine Commission whose report 'Christian Believing' was published in the seventies made the emphasis on belief as concept and the notion of the individuals taking hold of certain concepts and making use of them. The Doctrine Commission's report 'Believing in the Church' published in the eighties, took a very different line. It laid the emphasis upon the story as told within the community and the way in which people were nourished and sustained by the telling of that story. It is, of course, both a story past and a story present—some of the best modern Christian literature is the telling of the present story, that is the lives of individuals in whom Christ is present today. I was interested to hear that Father James Stuart is hoping to

write a life of the famous French Father Abishiktananda—this is a part of today's story which will be a great encouragement to many of us. So the written word performs these functions and many others within the Church.

I believe, therefore, that the work of Christian literature is fundamental to the task of the Church, this is why SPCK is so deeply involved in every part of the world. It goes without saying that if literature is viewed in the kind of way I have outlined that it will be produced ecumenically, that is for the whole Church rather than for a single denomination within it. It will be produced from within a culture and a nation and not imposed from outside. It will be written in such a form as to be available for all and not merely for the highly educated.

We rejoice this morning at 275 years of this work by SPCK in India and remember that other agencies also have made great contributions also to the Christian literature of India. More importantly, we remember that this is a continuing task and we pray for those who, in India, and worldwide are undertaking it.



# VISIT OF CHRISTIAN DELEGATION FROM CHINA

DR. GODWIN R. SINGH\*, *Nagpur.*

A delegation of the China Christian Council from People's Republic of China visited churches and congregations in Delhi, Madras, Kottayam, Tiruvalla and Bangalore during a trip to India from 2nd to 14th March, 1985 on the invitation of the National Council of Churches in India. The delegation attended public meetings at several places and visited Christian colleges, seminaries, theological research and study centres, hospitals, *ashrams* besides churches but visits to local congregations were a highlight of the programme. Bishop K. H. Ting, Chairman of the China Christian Council headed the delegation. The eleven-member team of Chinese Christian men and women included pastors, officers of councils, YWCA secretary, an ordained lady pastor, a seminary student and even a young seeker from a university. They came from far-flung places in China—Nanjing, Shanghai, Beijing, Hangzhou, Xian in Shensi Province, Henan and Guanzhou. It was indeed after a long gap, almost after three decades when a Christian delegation from China visited India.

From the outset of the arrival of the delegation, it was flooded with questions. Many were eager to hear of developments in the Church in China since liberation in October 1949. The question covered topics ranging from opinion about the pre-1950s missionary work to freedom of religion in China, the role of women in Church, future leadership training, theological education Bible smuggling and the house churches etc. Without exception, the visitors answered these and many other questions, impressing everyone with the frankness and honesty of their replies. It was largely Bishop Ting, who on behalf of the delegation took responsibility for fielding questions with his typical clarity and precision, but in public meetings and private discussions all the members played equal roles in answering the many questions put to them. The most oft-asked question was about religious freedom, raised almost at every public meeting. Bishop Ting informed that there is reasonable amount of religious freedom but then in no country any freedom is absolute. The policy of religious freedom as outlined and guaranteed in the Constitution of People's Republic of China is enjoyed by all citizens including Catholics, Muslims and other believers. Christians can take up leading positions in various secular professions and some are even members of the Peoples' Consultative Congress which has advisory function on the introduction of new laws. The recent estimate of Christians in China is six million i.e. about .06 per cent of the total population. The one half of this are Protestants and the other half Catholics. The Protestant Church now has about three million members, a number now three times of what the figure was in 1949. There are 100 million Buddhists, 20 million Muslims and fifty-five national minorities and only a small percentage of the population are members of the Communist Party.

Another most significant point the delegation made was that the Church in China has to become rooted in the

Chinese soil. Far from dismissing missionary work carried out before liberation, the Church in China is grateful for it. Chinese Christians appreciate what the missionaries did prior to liberation i.e. from the Kuomintang Nationalist Party, semi-colonial foreign domination and the traditional feudalist system. Now the Church has to be allowed to become Chinese. No longer can the Chinese people say, 'One more Christian, one less Chinese.' The Church in China needs a Chinese identity and Christians are putting all their efforts to make the Church in China Chinese. The Three Self-Patriotic Movement among Chinese Protestant Christians started in the 1920s to indigenise and free themselves from foreign domination and influence. Today it is a basic element in Church revival under the government's freedom of religion policy. It is a move to make the Chinese Christian Church self-governing, self-supporting and self-propagating. The aim of the Three Patriotic Movement is to change the foreign image of the Church in China. Christianity was always seen as foreign because it came with colonialism. But now through mutual respect denominational barriers have been removed and the church is organised by the Chinese. This is the post-denominational phase of the Church i.e. unification of various foreign missions and denominational churches in one Chinese Christian (Protestant) Church. These from different traditions now worship in the same churches working out themselves in unity of different forms of liturgy, doctrine and sacrament. Three Self-Patriotic committees function at the national, provincial and local levels to work with the religious affairs bureau of the government on implementation of the religious freedom policy. The majority of Christians in China support the Three Self-Patriotic Movement, but some groups still choose not to affiliate with it. Bishop K. H. Ting is the present national head of the Three Self-Patriotic Movement. Marxists have no good opinion of religion and Christians in China have no illusion about it. Propagation of atheism does not have top priority in the government's programme. The top priority for China today is prosperity and modernisation. The government is careful that minority character is to be respected and not obliterated. There is thus a policy of religious freedom, not because government has any liking for religion but it tolerates religion. Christians meet in homes to pray and worship, to read the Bible together, to study and break bread together. Bishop Ting admitted that he himself is a member of a house church as is his mother, who is 98 now. There is no clash between house churches and the Three Self-Patriotic Movement.

The so called cultural revolution in a sense was neither cultural nor a revolution. It was initiated and encouraged by Mao Tse Tung believing that continuing revolution was necessary in order to prevent elitism and regrouping of classes within the social structure. The most intensive phase during 1966 to 1969 left education in shambles with schools closed, intellectuals and veteran communists and religious believers, particularly Christians, persecuted. The temples, mosques and churches were closed down.

\* Dr. G.R. Singh is a Secretary of the National Council of Churches in India. The delegation from China visited on invitation from the National Council.



# Impressions of Faithshare

MR. CLEMENT J. FELIX\*, *Madras.*

Faithshare programme takes place once in two years. The Church of Scotland invites Ministers, Lay Leaders and Youth Leaders to the Churches and all Church related Institutions, for a visit. To observe; to listen; and also to Share one's Faith. This exercise is not merely to listen and to learn but also to look at the Church from an Eastern perspective, in terms of Faith; Church life; values; theology; God; Youth; Education and Social concerns.

In September 1984, three Church Leaders were invited to take part in Faithshare. The Moderator of the United Church of Zambia, the Rev. Godfrey Sikzawe, the Rev. Immanuel Afari, of the Presbyterian Church of Ghana, an educational administrator and I, representing the Church of South India, a Lay Leader, formed the team.

## Gospel in action

One of the most heart warming aspects of the Church of Scotland is its social concern. The care of the individual is something to be admired especially those who need to be cared.

We visited Stmpon House, a refuge for the drug-addicts. Drug problem is quite a problem in the major cities of Britain, especially in Schools and Colleges. So, the young people who are 'Hooked on' drugs are brought here. The loving care of the staff especially the Sister, the Director, the Counsellor and others are marvellous. For an Indian who comes from a country of 750 millions, and who sees death and disease, as an ordinary everyday occurrence, the care and concern showered on these young addicts is amazing! They take them through medical; Psychological and spiritual healing process, over a long spell of time and the amount of money spent is stupendous. It may be because the population of Scotland is only 5 million and the birth-rate is very low.

We also went to Malta House, the home for the Alcoholics. There is a young and dynamic Minister, who helps these alcoholics to get over their problem and lead sane and normal lives. But drinking is a big social problem. The Church really cares for all these people, and does things to alleviate them and lift them out altogether.

The Eventide Homes, are another outreach of the Church. The old, the infirm, the forgotten and the unwanted people are kept in Houses and well cared for. The church has many such homes. They have lovely rooms with attached toilets. There are Nurses, Doctors, Social Workers, Physiotherapists and Ministers who cater to the need of people. They have several colour TV's Videos, indoor games and other recreational facilities.

I attended a birthday party of an old lady of 102! She had her carpet changed, because she didn't like the colour and paid £ 200 to get it done. She was spruce and happy

\* Mr. Clement J. Felix is the Headmaster of the Madras Christian College Higher Secondary School. He was deputed by the Synod to visit Scotland under the Programme called "Operation Faith Share".

and blew out the birthday candles and sat down for a smoke!

All the people in all these homes look healthy, and cheerful.

## God in the backseat

We also had speaking engagements at least 3 for the day. May be speaking at an assembly, in a school, or to teach in a Religious Education class: lead/participate in a Bible Study/or Share at an House Church Meeting or speak in a Women's Guild/or at the Scripture Union Meeting/Boys Brigade; Youth groups etc.

Sometimes we had to speak at 3 services on a Sunday

We discovered that the Church attendance was poor. Beautiful and large stonebuilt Churches of 3 or 4 centuries old, poorly attended. The largest attendance could be about 200 or so!

Usually, the old people attend church services. Very rarely we came across young people. I do not want to give the impression that, that is the case all over Scotland. No not at all!

We have participated in services where there were 1000 150 children, who attend Sunday School, and 200 odd parents who attend church services regularly.

## The Madras College

I had a very unique and wonderful opportunity to visit the Madras College (Schools are called Colleges) at St Andrews.

The Madras College owes its origin to Madras. Mr. Andrew Bell, a business man came to Madras around 1830-1835 and spent sometime in Calcutta in jute business. He seems to have come to Madras and observed the 'Guru-Kula' system prevalent then. In a small one room school, he seems to have observed the teacher expounding knowledge to a selected few, who in turn taught the others. He was impressed with this system and returned to St Andrews and started this college, calling it the Madras College.

The Madras College celebrated its 150 years last year and we will be celebrating ours this year!

## Religious Education in Schools

We had opportunities to visit as many as 50 Schools, Colleges and Universities. We saw a cross-section of the Schools, Good; Bad; and Super Schools. We also visited Handicapped Schools and Vocational Schools.

Religious Education is no longer important to the students or the teachers. They teach comparative religions like Hinduism, Islam, Judaism and Christianity. There is no emphasis on Christianity at all! Religious study is very much academic and intellectual rather than personal and spiritual.



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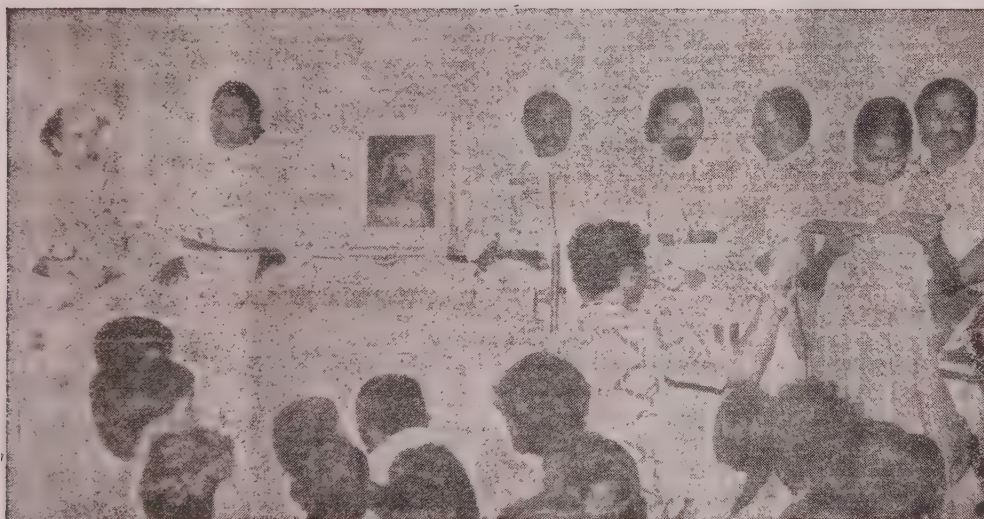
# NEWS from the DIOCESES

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## MEDAK DIOCESE

### Visitors

REV. GORDON SHAW, M.A., LL.B., AREA SECRETARY FOR ASIA AND PACIFIC, CONFERENCE FOR  
WORLD MISSION, BRITISH COUNCIL OF CHURCHES



Rev. Gordon Shaw with the Presbyters of the Medak Diocese

Rev. G. Shaw, was on a tour of Medak Diocese from May 4-9, 1985. He made whirlwind tour of the Diocese. He visited Sangareddy, Narasapur, Wadiaram, Dichpalli, Arnoor, Dudgaon, Nirmal, Bhainsa and Pochera. Though it was his second visit since he left the Diocese in 1975, during his first visit he only visited Secunderabad. He has met several presbyters and Church leaders during this extensive tour. The members of St. John's Church and Christ Church in Secunderabad were happy to hear their former pastor preach to them on May 5, 1985. Rev. Shaw, who was known as a master builder during his tenure as the Diocesan Treasurer, felt honoured to dedicate

a village Prayer Hall in Kothagad in Sangareddy Pastorate. He evinced keen interest in the Narasapur and Bhainsa extension work. He has participated in the valedictory function of the Self-Employment Training Centre for the Village School Dropout Girls at Wadiaram. This is a programme supported by the Christian Aid. He has attended an evening worship service in Bazaar Hatnoor of Boath Pastorate. Rev. Shaw spoke about the work of the B.C.C., and its various departments at a get-together arranged for the Presbyters and lay leaders in Secunderabad. He has emphasized the need for organizing Ecumenical Councils at the local level, specially in urban areas.



The Diocese had to say with a heavy heart 'Adieu' to two missionary families while thanking God for their long expert services in the Diocese.

## 1. Dr. & Mrs. L. M. Hogerzeil

Dr. Hogerzeil took over Victoria Leprosy Hospital, Dichpalli at time when it was on the brink of closure and through his expert knowledge and pursuasion over the last 14 years made it one of the five research centres in the world. Not only the life and work of hospital underwent transformation but strings attached to leprosy were removed and people began to treat it as only one of the diseases. The hospital began to be called Victoria Hospital. The doors were opened for general patients. The hospital has tread into new areas of Healing Ministry viz Community Health, Rehabilitation and Development. The Dhoolpet Leprosy Research Centre is the brain child of Dr. Hogerzeil.

Mrs. Elisabeth Hogerzeil née Miss Elizabeth Wright came as a Medical Missionary from MMS nineteen years ago. She worked in Medak Hospital for many years both as a Tutor and Nurse, before she moved to Dichpalli where she got married to Dr. Hogerzeil. She took keen interest in Community Health and Rehabilitation. Due to her efforts several families have been rehabilitated on 100 acres of land granted by the Government.

At the time of writing this report, news received to say that the Queen of Netherlands has decorated Dro Hogerzeil, which is equivalent to British CBE.

Dr. Hogerzeil is being appointed by LEPRa as Area Secretary for South East Asia with Singapore as headquarters.

## 2. Mr. & Mrs. H. W. Dalzell

Dalzells became the last in the long chain of lay missionaries from MMS which began its work in erstwhile Hyderabad Methodist District in 1879. Dalzells came to Medak in 1968. Mr. Dalzell who has specialised in Agriculture and Dairy became the Director of Medak Agriculture Centre and Property Manager of Medak Compound in 1970. He became the Convener of Socio-Economic Board in 1973 and served with distinction for six years. He took keen interest in Agricultural Extension Work and Development—Education. Due to his efforts, the Government had established a Milk chilling Plant in Medak. He was responsible in organizing Technical Institutes, Crechès, New Life Centres in Papannapet and Grameena Praja Pragati in Boath and Mudhole Taluqs. His long association with small and medium farmers helped him to evolve appropriate technology and the Workshop (MACE) established by him gave shape to his ideas. The Agrikarts produced by him had wide acclaim and they were exported to Africa, Pakistan, Nepal and Sri Lanka.

Mr. Dalzell was continuously on the Diocesan Executive Committee since 1973 and he had the rare honour of being the Chairman of Special Council to elect a panel for bishopric.

Mrs. P. Dalzell had special interest in Child Care Programmes. She became the Secretary of Nursery Schools in 1973. She started organizing Under Five Centres in 1976 and now there are 20 Centres and 8 Night Schools.

The Sunday the 5th May, 1985 was the red-letter day for the Kothagad congregation in Sangareddy Pastorate. A beautiful Prayer Hall, built with generous donations raised by the congregation and a small grant from the Diocese, was dedicated by the Rev. Gordon Shaw, Area Secretary, Conference for World Mission of British Council of Churches. Rev. Shaw also preached. Rev. D. Devapriyam, Presbyter-in-Charge conducted the service. Rev. B. Prabhakar Rao, Diocesan Treasurer, Rev. B. Sugandhar, Property Secretary, Rev. D. J. Jayakumar and Mr. B. S. Prakasha Rao, Diocesan Engineer participated in the service. After the service, Rev. B. P. Christudass has organised a film show titled 'Karunamayudu'. Mr. N. S. Diwaker, Pastorate Secretary proposed vote of thanks.

## New Addition to A.V.A. Department

A new portable Yamaha Generator was dedicated to the Diocesan Treasurer, Rev. B. Prabhakar Rao. With this, the A.V.A. Dept. has a new fillip in communication. Already it is amply equipped with a projector, sound system and a full length 16 mm Telugu movie entitled 'Karunamayudu'. These are being extensively used in rural areas. Rev. B. P. Christudass looks after the department efficiently and cheerfully. Rev. G. Thomas, Jaya Raj, the Convener of Board of Missions and Evangelism who organize this department has plans to buy some more films on Christian and Social themes.

## Signposts

### Mrs. Eber Priestly

Mrs. Priestly, wife of late Bishop Eber Priestly of Medak Diocese slept in the Lord in England on 15.1.1985.

### Rev. Baddam Johnson

Rev. Johnson, a senior retired Presbyter of Medak Diocese died in Vellore on 22.4.1985.

REV. B. PRABHAKAR RAO  
Correspondent

## MADHYA KERALA

### Miss Eira Dalton passed away

In 1934, a beautiful young English lady of 25 came to Kerala, the future place of her life in India as a missionary of the Church Missionary Society. The passing away of Miss Eira Dalton on 20th March 1985 at the age of 51 marks the end of half a century of dedicated and selfless service in His Vineyard.

Miss Dalton as she was popularly known in the diocese is perhaps the last link in the long chain of C.M.S. missionaries who came to Kerala and did so much for the Churches here and to the land in general.

After equipping herself for the life of a missionary, she worked for 13 years in the Adoor Mission among the poor for their uplift and evangelisation. Miss Dalton brought her dynamic zeal to the organisation of the Women's Fellowship as its Secretary for 9 years. The highlight of her work during this period was the settling up of the St. Monicas, the Central home of the Women.



Fellowship. She was the founder of the Health Guild and the Diocesan Girls Guild. Miss Dalton who served as Chaplain of the Christian Medical College, Vellore for sometime was also a good writer of lively and attractive style. By her biography of Bishop C. K. Jacob 'Who Thee by Faith', she has evoked a true and compelling picture of this great servant of God. 'Baker Family in India', 'Fellow Workers with God' are her other works in addition to several beautiful articles on domestic animals published in the *Malayala Manorama*.

Her inspiring personality will be greatly missed in the Diocese and at Boden House at Aymana where she spent her retired life with her beloved friend and co-worker

late Banu Kochamma bringing succour to the poor and distressed. Her life in the diocese will be remembered with great appreciation.

The funeral service in the C.S.I. Cathedral was led by the Rt. Rev. M. C. Mani assisted by Bishops and several of the Diocesan clergy. Rt. Rev. T. S. Joseph, Rt. Rev. Michael John and Bishop Philip B. Ridsdale gave short addresses. The coffin was carried to the grave by the clergy. The service and the funeral were attended by a large number of friends she had made for herself.

PROF. T. P. MATHEW

## DORNAKAL DIOCESE



Rt. Rev. G. S. Luke, the Bishop, installed Rev. G. V. Solomon as the Presbyter-in-charge at the C.S.I. Church, Pylon, Nagarajunasagar on May 5th, 1985. The Church is a newly established one and Rev. Solomon is the first

C.S.I. Pastor. Rev. A. Rajaratnam, Rev. S. Luke Moses, and Rev. B. Devadas ; Mr. M. Edwin Rao, the Treasurer, and Mr. K. Azariah, the Secretary were also present.





# NEWS from *All Over* . . . .

## CONSULTATION CONSIDERS CHRISTIAN UNDERSTANDING OF HEALTH, HEALING

Theological imperatives for the church as a healing community, and recommendations about health and healing ministries on denominational and congregational level surfaced during a four-day ecumenical consultation, here in Chery Chase, Mary Land, USA, last month. 'Exploring the Christian Understanding of Health and Healing' attracted about a 100 theologians and health-care professionals. It was sponsored jointly by the Christian Medical Commission (part of the Geneva-based World Council of Churches) and the Canadian and (US) National Council of Churches.

On the first morning, CMC director Eric Ram suffered a heart attack while on the speaker's platform. Rushed to a local hospital, he was discharged in mid-December and is recuperating. Gwen Grawley, health ministries associate with the Presbyterian Church (USA) in New York, said the attack 'reminded us of our human frailty and our individual needs to part of a caring community—to both restore and retain health and to be healed. This event and its impact on those present may have been one of the reasons that many recommendations coming from the consultation focused on strengthening the caring role of the church as exemplified by the healing ministry of Christ'. Rooted in theological statements, the recommendations were consolidated in a 12-page report. Reflections and calls for action included:

- Creating new definitions for health, healing and wholeness;
- Making visible those characteristics of healing which address the needs of the Christian community, that is, healing which is 'Sacrificial, covenantal, wholistic, community and spiritual'.

- Clarifying the role of the Church in acknowledging, articulating and developing healing ministries;
- Co-operating with rather than being critical of medical and other health care professionals;
- Integrating liturgical and devotional materials related to health and healing into the life of the congregation;
- Viewing the congregation as the redemptive context for healing ministries;
- Suggesting areas of advocacy for the church as a healing community such as initiating a dialogue in the US on the basis of which a comprehensive national policy for health and health service can be constructed;
- Guiding legislative policy for more responsive health institutions;
- Continuing to raise such ethical issues created by North American technology such as the lengths to which one goes to sustain life, the contrast between health care and treating disease, and the impact of cost containment on the quality of care.

The consultation was the eighth in a series co-ordinated by the CMC in the Caribbean, Central America, South America, Africa, the Indian sub-continent, South-east Asia, and the Pacific to determine how Christians around the world with different cultures understand health, healing and wholeness.

Traditions with representatives at the consultation included Lutheran, Methodist, Baptist, Moravian, Reformed, Roman Catholic, Anglican, Brethren, Disciples and Seventh-day Adventist. EPS.





## Notices

### WANTED

#### ST. PAUL'S SCHOOL, DARJEELING

Applications are invited for the post of a resident Chaplain. Candidates must be properly theologically trained and have had sufficient pastoral experience as ordained Presbyter.

Salary scale : 720-40-1000-60-80-2000 plus DA etc., (Gross salary at the minimum basic is approximately Rs. 1450/-) other benefits include rent free quarters, education for children etc.

Applications must reach the Rector, St. Paul's School, Jalapahar, Darjeeling 734103 by 15th August 1985.

### WANTED

1. Senior Finance Officer : Preferably B.Com with many years experience/ M.Com or equivalent. Only those capable of working independently and familiar with Voluntary Agency accounts need apply.
2. Steno typist : Shorthand 100 w.p.m.  
Typing 50 w.p.m.

Apply to : The Christian Medical Association

'Suvarna'

53-C/1, Gokulpath

Nagpur-440 010. M.S.

#### AWARD OF MALCOLM NOTT MEDICAL SCHOLARSHIP

A Medical Scholarship awarded by Dr. Malcolm Nott (Residing in the UK) is available for a male or female first year student studying in any of the recognised Medical colleges in the State of Tamil Nadu. The Candidate must be a Protestant Christian. Application should be made within ten days from the date of selection by a College to the Hon. Chairman and Treasurer, Malcolm Nott Medical Scholarship Trust St. Andrew's Church, Egmore, Madras-600 008. For further details kindly contact the church office.

#### AWARD OF LANE MEDICAL SCHOLARSHIP

Lane Medical Scholarship is available for a Male student studying in any of the Government Medical Colleges in Tamil Nadu. Candidate must be a Protestant Christian. Application should be made before the 30th of June, 1985 to The Hon. Chairman and Treasurer, Lane Medical Trust, St. Andrew's Church, Egmore, Madras-600 008. For further details kindly contact the Church office.

#### Visit of Christian Delegation . . . (Continued from page 9)

The Bibles were destroyed ; the Party decimated and production levels lowered as factions engaged in 'class struggles,' split and fought each other. It officially ended in 1976 with the arrest of the ultra-leftist Gang of Four who were members of the Party Central Committee. Although some remnants of its thinking still remain, the Chinese assessment of the cultural revolution is today a totally negative one. Since then approximately 200 churches have been so far reopened or restored. Since 1981, 1.5 million Bibles and the same number of new hymn books have been printed. About ten theological schools, including Nanjing Union Theological Seminary which was used as Red Guards headquarters, have been started and where one third of the students are women. Bible smuggling by supposedly well-intentioned Westerners is unhelpful and only serves to place the Church in a bad light. It leads to associate the Christian Church with black marketeers. The Chinese do not like the Word of God to be given the same status as pornography and other illegal imports. People who smuggle Bibles reduce the Bible to this status in the eyes of the Christian people.

The two-week tour ended with a summing up and reflection session in which areas of problems and challenges facing the Church in India were discussed. The visitors were informed that the Church is struggling to rid itself of minority consciousness in order to be relevant to the wider society. Some strides in the direction of Christian unity have been made yet problems due to divisive tendencies still remain to be surmounted. There is a vast scope of creative indigenising experimenting in the Indian Church. The Church is considerably bogged down by the complexity and enormity of its institutional problems and dependence on foreign funds ; tensions exist between the Church and para-Church organisations. The Church has yet fully been stirred with the challenge of its witness to society particularly in the area of interfaith dialogue. There were points of contrast with the Church in China where no caste, language or multi-religious issues face the Church.

The Church throughout the world needs the wisdom and special insights of Chinese and Indian Christianity. There is a great hope in the sign that the worship and spiritual life of the Chinese Church is becoming more deeply rooted in the rich and ancient culture of the land. One marvels at the inner strength and the rapid rebuilding of a Church which had all but disappeared a decade ago. The Christians in India would like to see further growth of fellowship and love with the Church in China through more exchanges of such visits. The NCCI is hoping to reciprocate the visit early in 1986.



# World Vision of India

A Christian agency involved in Community development, Relief work and Child care requires committed, born again Christians for the following positions :-

1. **ASSOCIATE DIRECTOR FOR FINANCE AND ADMINISTRATION (Madras)**  
The person will be responsible for planning and implementing of all financial policies and administrative procedures.  
**Qualification :** A Chartered Accountant or equivalent with adequate senior level experience to handle the diversity of the functional requirements.  
**Age :** 35 to 45 years
2. **ASSOCIATE DIRECTOR—CHRISTIAN LIFE AND LEADERSHIP (Madras)**  
The person will be involved in building cordial relationship with Church leaders and Heads of Christian Organisations at the National level.  
**Qualification :** B.D/M.Th.  
**Age :** Around 40 years
3. **URBAN MINISTRY CO-ORDINATOR (Madras)**  
The job involves co-ordinating with Christian ministries and Church Leaders in India.  
**Qualification :** B.D.  
**Age :** Around 30 years
4. **COMMUNICATIONS MANAGER (Madras)**  
The incumbent is responsible for public relations, meeting top level media personnel and liaise with other partner agencies. He/She should be a dynamic and innovative person.  
**Qualification :** Postgraduate in Mass Communication/PR  
**Age :** 25 to 30 years
5. **MANAGER-INTERNAL AUDIT (Madras)**  
The job involves audit of various projects in the country and systems design in the financial area.  
**Qualification :** He must be a Chartered Accountant with 3 to 5 years experience in internal audit.  
**Age :** 25 to 30 years
6. **AUDIT ASSISTANTS/ACCOUNTANTS (Madras/Delhi)**  
The person should have 3 to 4 years experience in handling branch accounts/audit work. Knowledge of Hindi is essential.  
**Qualification :** B.Com.  
**Age :** Around 25 years
7. **AREA CO ORDINATORS (Madras/Bhubaneshwar/Delhi/Pune/Dimapur)**  
The incumbent has to plan. Co-ordinate and ensure effective monitoring of various projects.  
**Qualification :** Graduate/Postgraduate in Community development  
**Age :** Around 30 years
8. **ASSOCIATE-WOMEN'S ENHANCEMENT (Madras) (Women only)**  
The person will be involved in evaluating and reviewing programme for development of women in all projects in the country.  
**Qualification :** Postgraduate in Social Science  
**Age :** 25 to 30 years

Interested candidates may apply with complete bio-data stating qualification, experience, salary drawn and expected, before 30th June 1985 to,

**THE EXECUTIVE DIRECTOR, WORLD VISION OF INDIA**

Post Bag-507, Egmore, Madras-600 008



*With best compliments from:*

**V. S. Krishnaswami & Co.**

45, Armenian Street

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# A BUSY MAN NEEDS A BANK THAT MEANS BUSINESS.

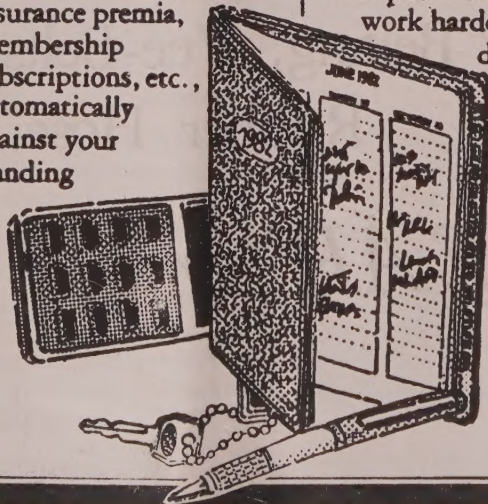
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**Grindlays can be a great help.**

We can help you with a prompt, up-to-date statement of accounts; keep your valuable documents and share certificates in safe custody; collect dividends and interest on your behalf; make recurring payments of fixed amounts, e.g., insurance premia, membership subscriptions, etc., automatically against your standing

instructions; offer advice on our wide range of savings plans to suit your needs; and free you to look after your work without routine money-handling worries.

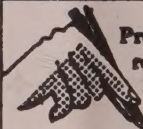
Come to us. You'll find us prompt, attentive, courteous and helpful. We have experts to look after your personal banking needs. And, savings plans and special services that work harder so you don't have to.



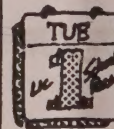
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**Regular payments of fixed amounts, e.g., insurance premia, membership subscriptions, recurring deposits, etc., against your standing instructions**



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Incorporated in the United Kingdom.  
The liability of members is limited.